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ABSTRACT

The issue of relationship is important personally and organizationally. Individuals find themselves, discover who they are, existentially and psychologically speaking, in the living of their relationships. The question is then what adult education experience is available--solid in theory and in practice--to teach the art and science of the "90 percent factor"--90 percent because that proportion of the problems in organizations are relationship issues. Psychoandragogy is one way to begin addressing and answering this question and the corresponding urgent learning need for exposure to and learning about one's inner world as the major connecting link to a valued human journey. Adult educators should not ignore the reality, the influence, and the significance of "psyche" (soul) on "educatio" (learning). Adult educators need to be trained and qualified for this linkage of psyche and education, for psychoandragogy. Three key dynamics of the human journey lend themselves well to psychoandragogy: re-evaluation of the feminine, listening and emotional education, and potential and shadow (Jung's name for the flip side of one's conscious self-image). Management by insight (MBI) is one way to develop personal and interpersonal awareness in managers. (YLB)

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PSYCHOANDRAGOGY:

Applying Insights from the Depth Psychology of Carl Jung to Adult Learning

by

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PART I

Winston Churchill said one time that there comes in every person's lifetime that special moment when the person is figuratively tapped on the shoulder and offered to do a very special thing which was unique to the person and fitted to that person's talent. He went on to say what a tragedy it would be to find that person unprepared or unqualified for the work that would be that person's finest hour.

RELATIONSHIP MATTERS

Each of us wants to be unique, and in the coming years in human resources in organizations and companies many will be offered that special opportunity to do that very special thing. From my point of view that special "thing" has to do with the growing awareness and value of the human person and the acceptance of that value in organizational life. For me that is the great challenge and struggle we find ourselves in right now around the issue of "business ethics". Business ethics in its roots is really

relationship ethics:

DO I VALUE RELATIONSHIPS OR NOT? IF I DO, WHAT IS THE RIGHT THING TO DO IN RELATIONSHIPS?

What am I prepared to do to enhance and nurture these relationships? Am I prepared to live this value in business?

All signs from the research and practice of business today- i.e., excellence and customer service, to take but two signs - point to the integral link of people and the bottom line. I am sure that business is not doing this "people thing" only out of the goodness of their heart, or for altruistic reasons, but for a hard concern for productivity and profits. That's only fair, and I think we should be thankful that however the value of human beings is enhanced in organization, we must not reject any positive advances in the valuing of human beings. The irony and the paradox of all this is that we have to remind ourselves about this value at all!

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QUANTUM

BREAKTHROUGH

But I really feel that the issue is much more complex and in-depth than that. I think the business world is just as caught up with the humanization of life as the rest of the world is. There is a power in the world, and in the universe, far greater than our wills to make things just the way we want them to be. That power is the power of synthesis, to quote Teilhard de Chardin. It is the power which says that underlying all human effort and the evolution of the universe is the intrinsic motivation of love. All life is developing into love on the macro and cosmic scale. Every now and then we catch glimpses of that reality. Today in our world there seems to be a quantum break-through on this awareness. Professor Peter Koestenbaum, the "corporate philosopher" at Ford Motor company (The Globe & Mail, February 6, 1988, pp. B1, B4) says that "when people grow, profits grow". He points out that business needs to develop the full potential of their management and employees to remain competitive in today's world. Too many businesses still look on their employees as extensions of the office machinery and that their relationship to the employees is over at 5 o'clock. He goes on to say, "I can tell you that businesses are not going to make it to the third millenium if they have that kind of attitude."

That's the awareness that I am talking about that is growing more and more dynamic. Those who will survive in business will be those who value relationships, who nurture them and who make them central to organizational life itself. There won't be any other choice. Our consciousness around the ethics of all that will be too intense and probing.

We only need think of the re-emergence of the need for business "ethics" that is surfacing at the present time. It's not only whether I am doing right or wrong, but more:

where do I stand on the value of relationships and what actual steps have I and will I take to enhance and nurture relationships?

That is the central question.

I take the view that ethics is the result of quality decisions in our relationships. If that be true, we would have to say that there are many relationships that lack that quality, to judge by the amount of "unethical" problems currently in the newspapers and magazines.

C.G. Jung [+1961], the eminent Swiss medical psychologist, said one time that to come to the end of our human journey and not to have fulfilled our purpos or our mission, and not to have lived our story [which is the result of the interplay between destiny (what life wants of us) and quest (what we want from life)], is indeed, to have failed at the most important task of all.

ETHICS
IS BASED ON
THE DECISION
AROUND THE
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RELATIONSHIPS
THAT WE WANT.
DO WE VALUE
RELATIONSHIPS
OR NOT? IF SO,
WHAT ARE WE
PREPARED TO
DO TO NURTURE
AND ENHANCE
OUR
RELATIONSHIPS?

PSYCHOANDRAGOGY

Psychoandragogy is the art, science, and content in keeping that focus of a life fully lived for the adult learner. I make mention of that now; the rest of the article explains what I mean.

To begin, if the 21st century, as pointed out above, is bringing us into direct confrontation with the value and actions of relationships, we need to begin now to recognize these signs and prepare the adult learner for this kind of emotional and moral education. What is differernt today than from decases past is that the adult learner is the psychological learner and the organizational worker all wrapped into one. The psychological age and the organizational age go hand in hand. Employees today will ask, "What's in it for me?" That's a different question than the one of former years, "What do you want me to do?"

THE PSYCHOLOGICAL WORKER

We are the psycholocal worker. That is new in history. Today workers ask "why" and "what has this got to do with me as a human being?" Employers who still insist on adhering to the 'old ethic'of just doing one's work and getting one's pay will be sorely frustrated. Some may say that these events are unfair and long for 'the good 'ol days'!

However, Peters and Waterman, in In Search For Excellence, by quoting Thomas Watson of IBM show us that belief in people is just not a recent value. Watson says:

"I believe the real difference between success and failure in a corporation can very often be traced to the question of how well the organization brings out the great energies and talents of its people ... any great organization ... owes its resiliency not to its form of organization or administrative skills, but to the power of what we call beliefs and the appeal these beliefs have for its people" (1982, p. 280).

THE 90% FACTOR

I have come to the point now in my work as a personal development specialist to ask the question, "WHO is the problem?" rather than "WHAT is the problem?" This way of saying things highlights what I call the 90% Factor or the realization that 90% of the time the relationship issue is more problemat-

ic than the task or content we may disagree on. In other words, the "how" is more important to look at in problem situations than the "what", at least 90% of the time. We all know, however, that this 90% tends to be much higher more often than not. This 90% or "how" is the quality of the relationship.

THE THREE R's

Often, in an audience, when I giving a talk, I ask for a show of hands to the following questions:

Before the age of 25, how many have had formal education and training in (1) speaking and communication skills? (2) listening skills? (3) human relation skills? (4) relationship skills?

It's getting better, but still in most audiences there are very few hands that are raised? We are taught the 3 R's but not much on relationships; and it is relationships that make or break us in life, personally and organizationally!

TIME WORKING

In our society work is very much a part of who we are. I describe it by the following formula:

WORK = IDENTITY

Since we are what I call "crafted in relationships" (1985, p. 117), we, therefore, find ourselves, discover who we are, existentially and psychologically speaking, in the living of our relationships. Obviously, the quality of those relationships determines our success, health and growth as human beings. Since this is so it becomes vital to address this issue of relationships.

Marry the above idea with the reality of a 40 year work span, and we see that a great part of this "crafting" in relationships happens in our organizational environments. That is scary if these places lack nurturance, but hopeful if active and positive steps are taken to promote the quality and value of relationships. Psychoandragogy is my effort to address the value, growth and especially the emot-ional and educational growth of adult learners. It is taking into account the importance and impact of the learner's inner resources in the adult learning experience.

Hence, over a 40 year work span, there are many opportunities for organizations to address this adult learning need. Most of us are in organizations; all of us have these learning needs; and since 90% of problems are the relationships issues then it is only smart business as well as human dignity to develop quality relationships for ourselves and for our employees.

Applying this 90% factor to our 40 year work span, and only considering 240 working days a year, we get the following figures:

RELATIONSHIP TIME IN A 40 YEAR WORK SPAN USING THE 90% FACTOR
36 YEARS
200 MONTHS
8,640 DAYS
69,120 HOURS
4,147,200 MINUTES

The point here, of course, is that relationships are so central and obvious for so long a time just in our ordinary working life. Organizations cannot overlook this reality any more!

THE QUESTION

If the issue of relationship is so important to us personally and organizationally, as I contend it is, then, from an educational point of view, from a human resources vantage point, who is preparing us for relationship education? Another way to ask this same question is as follows:

What adult education experience is available - solid in theory and in practice- to teach the art and science of "The 90% Factor?"

I am proposing psychoandragogy as one way to begin addressing and answering this question. Over the years I have presented THE HUMAN JOURNEY™ SEMINAR SERIES and experiences as a way to familiarize audiences with the concepts of psychoandragogy, as well as to teach some of the basic skills to manage the significant and obvious reality of the 90% Factor.

PSYCHOANDRAGOGY

Someone said one time that it is not the person who can persuade most people to adopt his/her point of view. Rather, he/she is the person in whose presence most people find it easy to discover truth. And, of course, the most dynamic truth is the truth about our own personhood, who we are and what we need to do in life to be healthy and whole. We tend to measure our success by what society says, and that is often in dollars and cents, i.e., money. But, that's not what life expects. We are successful because we become conscious. Unconsciousness is eventually evil beccause it acts out its own shadow self.

Since the universe is relational and since we are crafted in relationships, it is in this arena also that we develop consciousness. Relationships nurture light or darkness, consciousness or unconsciousness. Again, the recent incidents around ethics in business and televangelism dramatically point up the reality of the "dark" aspects in relationships. And it is unconsciousness that breeds this darkness. Hence, just even in business and organizational life, it is imperative that we

nurture the light and consciousness. This is psychoandragogy in its finest moments: the acknowledgement of the reality and importance of unconscious processes and material in the adult education learning experience. This art and science of managing the unconscious as also a valid part of the adult learning experience - what I am calling 'psychoandragogy' - reminds the adult learner that his/her fundamental task is the development of consciousness on the human journey and that this occurs in different ways in the attentiveness to the developmental search for meaning that is at the core of this adult human journey.

Eliade, in pointing out that we are developmental human beings (1969, p. 51), also suggests that this contemporary awareness is a profound humiliation for western consciousness. According to him, until modern time, people tended to see themselves as unique, masters of the world, authors of a universal culture. The climax of this human arrogance - or hubris, as the Greeks referred to it - is found in Descartes' 'cogito, ergo sum'.

In other words, I <u>am</u> my consciousness. Today, however, we see that we are on a level with people of other cultures and continents. We realize that we are conditioned by the <u>unconscious</u> as well as by history. The western person, no longer creator of a high culture, or master of the world, is now faced with the possibility of extinction.

That is why Jung urged people so strongly to begin to develop consciousness. It was a necessity for modern day survival! Since so much time is spent by so many people in organizations today, and since the task before each of us is so important, personally and financially to the company, it becomes imperative to address it. This will also be a clear signal and challenge to the mechanized view of human beings. As I have been pointing out, the modern person demands a unique value to him/herself. This person does not want to be only the 'organization person' or part of 'the lonely crowd'. Moderns want to restore a sense of life to the things around them. And they want to <u>live</u> their relationships, not 'figure them out'.

<u>PROBLEM SOLVERS</u>

It is a truism to say that all of human life is a series of problem solving steps. Many of us, however, teach obedience skills more often than problem solving skills. We do this as parents and as managers. When children grow up, they take into life an attitude in relationships that is often devoid of problem solving skills. The same old expectation of doing what they were supposed to do-obedience skills - is put into gear. Left without serious skill development in relationship building, many adults struggle just to keep relationships, let alone nurture them. Psychoandragogy attempts to fill this adult learning need; and since relationships include much of what is

unconscious, that part too must enter into the learning design.

Henry David Thoreau said one time that things do not change; we do. That's an attitude challenge. I say it another way in The Human Journey Seminar Series: "We become that which we hate and we become that which we love. The choice is ours." Again, attitude. It is not the things that happen to us that separates the winners and losers in life. It's the way we perceive the events that makes all the difference in what happens to us in our relationships. In a way psychoandragogy might be termed adult perception training. It is the art and science of "seeing straight", and it is a process which also includes unconsconscious intuitions.

SHORT HISTORY

Knowles (1970) wrote about the concept of andragogy. He defined it as the art and science of helping adults to learn (p. 38). He used the word in contrast to pedagogy to illustrate the difference between the teaching of children and the teaching of adults. Whatever else adult learning might be, according to Knowles there should be:

(1) a process of self-directed learning, (2) where the adult learner is an active participant, (3) discovering those things meaningful to him/her, (4) at a particular phase in his/her development.

Going back to the Middle Ages, we find that Thomas Aquinas made the distinction between *inventio* and *disciplina*, the former being discovering on one's own and the latter meaning to learn with the help of another person. Aquinas felt that *inventio* was more important since the learner was more directly involved.

MY POINT IS THIS: I think when it comes to what I call the necessary "inner learnings", adult educators, and especially human resource people in the corporate world have left the adult learner, who is, for the most part, our modern day employee, struggling more with *inventio* than *disciplina*. I am not advocating that all adult educators and human resource people become psychoanalysts. But, let's be fair: how much curriculum in adult education is formalized for the inner human development of adults? In many cases, especially in the western world, we have adopted a strict behavioural view, negating the reality and significance of that inner life because it can't be measured. If there's one cry that I hear over and over again in my counselling practice from adults is that they desperately crave a meaning to their lives, a sense of inner stability, of inner peace. And they don't know where to turn. It's not a psychological problem in the sense of a clinical issue as much as it is a problem and an attitude to the reality, relevance, and acceptance of the inner world of each of us. Because it can't be quantified, the implication is for many people that it must therefore not be real. And how we are paying sorely for that denial.

Jung said it well one time when he stated that we may laugh at the stories of the Greek gods, etc., but they are still very much alive today, albeit in the doctor's office, in the guise of pains and aches and psychosomatic problems.

MEANING

I concur wholeheartedly with Jung when he stated that he never met a person (over age 35) whose problem was not in its roots a "soul problem" of a person looking for meaning, for a significance. I think Speedy Muffler has something going for itself when it states that at Speedy you and I are a somebody! We all crave meaning, a sense of purpose, a deep profound sense that we count, that our lives are not without a context and a mission. It is from turning inward to the deeper recesses of the human soul and establishing a relationship with one's soul that leads to health and wholeness. That is particularly the task of mid-life and the afternoon of life. Not to do that is to court disaster. Churches and religious organizations often lack credibility today. The mod-ern organization has taken up a lot of this 'slack'. The 3M company is a good example of that. In In Search of Excellence, Peters and Waterman illustrate how 3M fills this need for community with the kinds of gettogethers it has. But there is a deeper dimension of this need for community, and that is the need for "soul community" where meaning and becoming one's own person are valued, developed and learned.

PSYCHE AND EDUCATIO

Who is available today and what is there to help the adult learner with these most important tasks of psyche (soul) and educatio (learning)? Do we have a "disciplina" today to help with this soul-task of "inventio"? There are many adults searching for this. The baby boom is now becoming middle-aged! Since we are organization people, that need is in the organization! The urgency of this inner search becomes more and more aggressive from age 35 on. Who are our life and adult education mentors? Who has truthfully wrestled with psyche and educatio for the adult learner? Who knows anything about this process? Psychoandragogy is one effort to address this critical need.

Bruno Bettleheim from the University of Chicago wrote about the concept of psychopedagogy (1970, p. 18). By that he meant the acceptance and integration of the unconscious processes with the rational mind in the teaching-learning situation. He pointed out that education has failed to take into account human error and the fallacious assumption that people can somehow understand the world around them when they do not even know who they are inside! Because of this lack of "inner learning" (or, learning, or dialogue with the inner life), archaic emotions within the learner have not been recognized as they interfered with the learning. His suggestion was that psychoanalysis be more firmly linked to education so that the unconscious distort-

ions within the teaching-learning encounter can be corrected. This endeavour for Bettleheim was a major task now for education (1970)! The goal, therefore, of psychopedagogy would be to see that neither the id nor the superego overpower the ego.

THE HUMAN JOURNEY™

I have attempted with The Human Journey seminar series to address some of this urgent learning need for exposure to and learning about one's inner world as the major connecting link to a valued human journey. I have tried to do this without "going psychoanalytical"! But it is a difficult task because it means that the adult educator go through a significant amount of this inenr journey so as to be able to help the adult learner. Carl Jung cautioned that we must not do surgery with pus on our hands! That is very much the case in psyche and educatio.

When Bettleheim says that the unconscious must be acknowledged and its influence on consciousness, and that the teacher (of children) must work to link the two dimensions (of inner and outer) for more effective learning for children (i.e., less unconscious distortions within the teaching-learning encounter), I ask myself the following fundamental question:

SHOULD WE, AS ADULT EDUCATORS, AS HUMAN RESOURCE PROFESSIONALS, DO ANY LESS?

In other words, should we, as adult educators, ignore the reality, the influence and the significance of psyche on educatio? My answer is an unequivocal NO! What, then, is the answer. I think it is psychoandragogy: the art and science of helping the adult learn in a wholistic manner, that is, the structuring of adult education experiences in which the adult learner is engaged, as a total person, as a psychosomatic unity with feelings, ideas, inner and outer forces (Blom, 1967; Gale, 1969). And we need educators and human resource professionals who have walked thbis inner path and integrated it in their daily living. I predict that as the mass of the baby boomers hits the mid-life phase in our organizations, we better be prepared just as we must get prepared for "grey pwoer", the amount of senior citizens in our society today. My point is that while the need for developing a relationship with the inner world of feelings and intuitions and soul has always been a need, because so many will be in that age bracket today where it is very important to do so that we will be more and more needed to help these adult learners. The task is monumental for it is not just an ordinary learning activity - although it is that - but it is a soul-task, the call to faithfulness to oneself and the livinig out of that truth. That may or may not clash with the needs of organizations as they see themselves. I think the two can work and live side by side; but I think it will take more effort on the part of organizations to develop a more authentic sensi-

tivity to the reality and nurturance of quality relationships on the part of its staff. They will also see how profitable this will be as well. Of course, that is an added bonus - the main one for business! - and while there are some statistics that show that training and employee education is "cost-effective", there will still have to be that leap of faith, if you will, a trust and a belief that people will come through when treated with respect and dignity. As they say, recognition is the breakfast of champions!

SUMMARY

The adult learner grows in maturity, espouses values, and realizes freedom when messages, emanating from the inner as well as the outer world, have been integrated within the fabric of his/her own existence (Kutz, 1967, pp. 146-47). Without this integration, the adult learner is simply stuffing objective data into his/her "Procrustean bed" (Bettleheim, 1970, p. 14).

In Part II, "Psychoandragogy: Some Practical Applications" I will address the issue of psychology as "soul", thinking in images, re-valuation of the feminine, listening and emotional education, and shadow and potential. I will conclude with comments on what I call MBI: Management By Insight.

PART II

PSYCHOANDRAGOGY:

SOME PRACTICAL APPLICATIONS

I make no apologies for acknowledging the tremendous contributions of C.G. Jung to the process of human development. He, of course, is not the only one who has made such a contribution. However, he alone has been, and in his writings today, continues to be a tower of strength and support for the adult learner to develop a relationship to his/her inner world in order to be able to find in his/her soul the meaning of his/her life.

Life is anchored only in the inner world. To miss that most significant of realities is to court disaster and live a meaningless life.

SOUL TALK

We think in images. I am not really saying much new by saying this. The ancient Greeks, particularly Plato and Aristotle, talked about the psychology of how we think and of who we are. In those days, of course, and throughout the Middle Ages to around the time of the Enlightenment, psychology was precisely what the word was intended to mean: "psyche" (soul) and "logos" (language of). In other words, the ancients before us, the philosophers and theologians to the time of Rene Descartes, understood psychology, therefore, as "the language of the soul, of the psyche".

The basic meaning, thus, of psychology is "soul talk". I admit that psychology was mixed in with philosophy and theology. So? It was during the so-called "Age of Enlightenment" and "Age of Reason" that philosophers and scientists tried to extricate psychology to be a "science" on its own. It was then that they borrowed the methods of chemistry and physics and tried to apply them to psychology; and if that wouldn't work, then psychology would be fashioned in such a way as to make it fit these methods!

I think that these "enlightened" philosophers and scientists had a very narrow view of life and psyche. Only what was "rational" - of the conscious part of each of us - was considered real. It is from this warped thinking that subsequent generations to the present hold the idea - again, an image-based product - that what is real is what is experimentally proved! If you look into texts on psychology, what you realize is that psychology is the study of <u>behaviour</u>' Again, the reason they give for "behaviour" is that behaviour can be measured. While I can agree that psychology does take into account the study of behaviour, or the observable, it is also a sad state of affairs when only the "hard sciences" - e.g., physics, chemistry, mathematics- become the tools, as they did at the turn of the century, for the effectiveness, i.e., the measurement, of psychological truth.

The tragedy that comes from the above way of thinking - or imaging ourselves, our "soul-truth" - is that the great questions of life and death become relegated to the background. "That's something," they say, "that religion talks about!" Again, the Descartian split. And yet, these issues of life and death are the "great" questions that adult learners desperately seek answers to.

The adult education literature is replete with research and anecdotes of <u>why</u> adults engage in learning experiences. We could, I believe, collapse all the motivations into two categories:

THE NEED FOR SELF-DEVELOPMENT

THE NEED FOR RELATIONSHIP

Even when the self-development is mainly of a "technical" nature, it still engages the adult learner in his/her feelings, thoughts, hopes, wishes, confidences, etc. Self-development has an inner and an outer aspect. By far the strongest and deepest part of the adult learner is the inner world.

<u>SOUL-GUIDE</u>

That's the task, though: to assist the adult learner to maximize (i.e., make conscious) his/her potential (what is unconscious). The most fundamental task, of course, is the development of personality, of personhood. Again, to have missed that, or to have overlooked that, is to have failed the major reason for the human journey.

For me it is a moral insult to describe someone's problem only in terms of the person's behaviour. Granted, behaviour enters into the picture. But, God forbid, don't ever talk to a "dehired executive", or a mother who has lost her child, or an adult searching seriously to effect a career decision, in terms of their behaviour only. In many respects, therefore, the adult educator, in the process of psychoandragogy, is a "soul-guide", helping adult learners to find meaning and acceptance in their life situations. Even when adults are trying to learn a technical skill, the "soul-guide" is there to help remove and process "psychic" blocks for more effective learning to occur.

THE WIDER IMAGE

Freud and Jung were great "blasters" of this image of psychology as including only the rationallay human. Jung pointed out that the relationship of the conscious self to the unconscious was the relationship of the flea to the elephant, the flea being, of course, our conscious ego-self, and the elephant the unconscious. Both together are psyche!

The image of psychology as behaviour only will be precisely that: a closed system of "psychological mechanics"; and the real questions of life will go unanswered, questions such as: who am I? what does my life mean? is there a God? why go on living? how do I cope with despair? how do I celebrate job and new beginnings?

These are the questions of the soul, not of behaviour! If the image of psychology, or soul-talk, is to have relevance for 20th. century people in a nuclear age, we had better make room for those images - or fantasies - that are not only conscious, but especially those images that reside behind the many emotions we have, that reside in the darker spheres of our personalities, so that they don't catch us by surprise one day and come out in a way that is potentially very destructive, mainly because they have been unconscious and living a life of their own independent of our conscious selves. "The interior life of the human psyche, and especially its myths and phantasies, their action upon and reactions to the human environment, are no less history than lists of battles, kings and queens" (White, 1953, p. 124).

The most difficult challenge we often have is getting our images conscious. This task is difficult because it means acknowledging them - in their heights and in their depths- and guiding them, if necessary, into conscious reality so that they have energy <u>for</u> life, not <u>against</u> it, or <u>under</u> it. And it is in facilitating this point that the adult educator, in the process of "psyche" and "andragogy", can make a major impact.

Described below are some of the key dynamics of the human journey that lend themselves well to "psyche" and "educatio" (andragogy). There are many to choose from, but the following are ones that consistently emerge in The Human Journey™

Experience that my wife, Janice, and I give give throughout North America. These aspects are also some of the ones which adult learners consistently ask for more information about. They are fascinated by them; they acknowledge them as vital in their own daily living; and they want to learn more about them to integrate them into their lives.

I

RE-VALUATION OF THE FEMININE

One of the truly life-giving dynamics occurring today in the world is the re-emergence and prominence given to the reality of "the feminine" in human living (French, 1985; Whitmont, 1986; Rock, J., 1987; Young-Eisendrath, 1987).

Some may feel "offended" by the use of terms such as "feminine" or "masculine"; but in the context I am using them, they are archetypal realities (Stevensx, 1982), and, as such, have been pondered and reflected on since the dawn of civilization.

The work of C.G. Jung has demonstrably shown that we are contrasexual in make-up, that is, we are both biologically and psychologically bisexual. The early Greeks understood this in their hermaphroditic myth. In addition, the psyche also contains polarities, one of the polarities being, of course, the "masculine and feminine", the yin and yang, the ebb and flow.

Dreams are a wonderful way to see this contrasexual imagery. A man's inner world is feminine, indicating for him relatedness, depth, connectedness. The royal road to his unconscious is the feminine! For the woman, the masculine acts as her "torch-bearer", or soul-guide, indicating for her direction, purpose, meaning.

If we take the Hebrew scriptures as a benchmark for ourselves here, and that there is a time for everything (Eccl. 3:1-8), it is imperative to say that now is the time for a renewed dedication, meditation, and fidelity to the "feminine" in our human living. We need to shift from the hard distinctions of solar consciousness (masculine) to the more subtle awareness of lunar consciousness (feminine). The international drama of technology and potential nuclear disaster is more than enough to prove that point.

This process of "re-valuing" the feminine is a major adult education learning need today. Women are beginning to learn to live their own inner authority (Young-Eisendrath, 1987), not just borrow it from the patriarchal model.

II

LISTENING, IMAGES, EMOTIONS

I have been indicating above that the revaluation of the feminine is a major, if not the major, adult education learning need today. I say this strongly because as nations, we need to turn to the inner world of

psyche for wholeness. It is the feminine that connects each of us to this inner world of relatedness and depth. For that to happen, we need to listen to the emotions coming to us from within and to make conscious the images behind these emotions. Jung pointed out that when he first took the journey into the unconscious - a necessary one for each of us - if he had not been able to identify the images behind the emotions, he would have been torn to pieces by the experience.

Jung writes: "To the extent that I managed to translate the emotions into images - that is to say, to find the images which were concealed in the emotions - I was inwardly calmed and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them (1965, p. 177).

We're not doing a very good job of that in our world today; it's critical so that we don't kill ourselves. Enough examples abound for the need to turn within (the feminine) so that we don't blow ourselves up. We need to discover our own roots, our own inner depths.

My question is this: who is there for us as adult learners in these kinds of learning needs? More practically, what value does the adult education experiernce promote around developing a life-enhancing relationship to our inner world?

I mentioned above that Bruno Bettleheim advocated integrating the unconscious elements to the here-and-now learning process so that these elements would be removed as barriers. I support this wholeheartedly. However, in addition, I am also proposing to work with the "barriers" themseleves, to value the "barriers", to see them as learning needs vital to the human journey of the particular adult learner.

What makes this task difficult for adult educators today is that many of these so-called barriers are "inner realities". As we have seen, we often ignore or deny this dimension of human living because it does not fit in with the rationally acceptable. How many of us spend time on our inner life? How many of us take time to listen, to life, to ourselves, to the current of hope and inspiration that is within each of us? How many of us are prepared to <u>trust</u> these inner barriers, or conflicts, as indicators of potential growth? How many of us, again, are prepared or qualified to help adult learners with these barriers, conflicts, or learning needs? The task of psychoandragogy is to work in this realm. It is task-oriented (B. Bettleheim), but it is also process-oriented (M. Rock).

This process has really only begun, if at all, in our society today. The baby boomers have just begun the most critical task of their lives: developing a relationship to their inner world of psyche (the feminine dimension). Our future depends on that. Our health, our success, our happiness depends on that.

Jung saw "rivers of blood" in people's dreams just prior to the second world war and stated this urgent need to turn to one's centre if total catastrophe was to be avoided.

Fifty years have passed since that time. Is this vital task any less necessary today? We have ignored it for long enough. We <u>have</u> to address this need today precisely because there are <u>so many people</u> with that need! Here's where numbers and quantity will force the issue.

To help facilitate this process of inner relatedness and development, psychoandragogy strives to promote LISTENING, an attentiveness to who one is and who one is becoming. Contemporary adults need to pray the prayer of Solomon, "Lord, give me a listening heart" (1 Kings 3:9).

The decision to turn inward, to acknowledge, trust, value, and learn from the inner life of psyche is <u>THE</u> fundamental ethical problem and adult learning need we have today.

Authenticity only comes from truly listening to oneself, gaining the insight, and acting on our convictions because we have the courage to do so.

We think in images, and it is becoming paramount, with the denigration and devaluing of the emotional life and the inner journey with the "feminine", for the adult educator to move into this realm and help adults identify and manage their inner **learning needs.**

This is not to suggest that adult educators become psychoanalysts, merely to emphasize the point that each of us, by being human beings on the human journey, have a commitment to "soul-development" (psyche) which is THE major forum, reference point, and need for learning for adults today (educatio). We cannot ignore this "soul-need" much longer.

As adult educators, we actively seek our own personal relationships to the inner world of psyche, but, because of skill and training, we facilitate the adult educational process (psychoandragogy) for others. We develop the art and science of helping the adult learner bridge the inner and outer, translate the images in the emotions and identify learning needs and courses of action so that the adult learner can grow more fully to wholeness.

The adult educator, to me, needs to assume the posture of the guide for the "heroic journey", which is a necessary journey for each of us from unconsciousness to consciousness, from the Garden of Eden to the consciousness (and danger) of knowing good and evil. But it is also the journey into one's full personhood, and that is the joy and climax of the human journey in the first place.

It is by acknowledging and valuing the feminine that we establish this most important link to our inner world of psyche, and it is this dialogue and relationship between the two worlds, of ego and inner Self,

that we learn the relative position of ego (or consciousness) to that vastly wider dimension of living, symbolically portrayed in dreams by the inner Self. This knowledge of the relative position of who we are (what I call the psychological Copernican revolution) is thrust upon us in mid-life. We have to come to terms with this reality, for this learning need is the major transition point from the morning of life to the afternoon of life.

III

POTENTIAL AND SHADOW

The final major application that I wish to draw attention to is the reality and purpose of what Jung called the "shadow". It is the flip side of our conscious self-image.

When we first encounter our shadow side we are confronted with aspects of ourselves that we usually find embarassing. These aspects are potentials we have - both positive and negative - that lie buried in the unconscious. That is why Jung said to meet one's shadow was a moral problem because one then had knowledge about oneself and it was necessary at that point to integrate that knowledge in order to establish a right relationship to this shadow side.

While there are many destructive potentialities in each of us, it is the task of the adult educator to help adult learners identify those learning needs in the learner which can be positively activated.

The management and integration of the shadow sides of each of us is a major adult learning task. Jung described the decision to grow as a human being a moral act because we were admitting our own humanity, creatureliness, dependence, and psychological poverty.

IT IS NOT WHAT WE THINK THAT HOLDS US BACK; IT IS WHAT WE THINK WE ARE NOT!

The processes of psychoandragogy facilitate the movement from unconsciousness (shadow) on the part of the adult learner to that of consciousness. We are all capable of the heights and of the depths. It is by bringing these contents into consciousness and integrating them into a mature philosphy of life that we grow as individuals. We need to optimize our potential for the most creative purposes of the human journey. Psychoandragogy moves into this delicate and difficult task because it is also in this area of shadow that true "psyche" and "educatio" meet. The "educatio" is the "leading out of" - an apt image - and the "psyche" is the "soul-content" needed for transformation in the adult educational process. In this way will the maturation of the adult personality occur, a most necessary and major task for our contemporary world.

CONCLUSION

I have tried to point out the importance and relevance of psychoandragogy. There is overwhelming evidence for the need for "people development". This is truly the adult education need of all time. Today it has singular importance because of our awareness and need for the psychological or the inner development of each of us.

Ross Perot, ousted from GM and forced to sell his shares for about $700 million, said to Newsweek (December 15, 1986) that "in many of our huge corporations we treat people like commodities. And people cannot be managed. Inventories can be managed, but people must be led. And when people are reacting to being treated improperly, they are not doing their best work. ... It's not robots, it's not technology, it's how we treat our people."

As we have seen, since we spend so much time in organizations today, this need for "people development" in organizations is imperative. In an article entitled "Trouble Shooting People Problems" (Rock, M., 1984), I outlined what I called MBI - Management By Insight. There were three parts to MBI:

Awareness
Integration
Individuation

I went on to say that "the goal of MBI is to develop personal and interpersonal awareness in managers so that they can attain organizational objectives and realize the results anticipated. Too much money is lost, too much sabotage occurs in the work environment, too many destructive patterns emerge on the job, in meetings and in organizational changes, for managers to neglect becoming (more) conscious of themselves as human beings and of their effect interpersonally (p. 15).

Change is required if there is to be a meaningful personal future. Change implies learning.

Who are the adult educators trained and qualified for this linkage of "psyche" and "educatio", of what I have called psychoandragogy? I pray that the change that is required by life, for us personally, and for us globally, will be patient with us and our efforts to cope, with our struggles to accept the challenge, and with our desire and courage to learn new truths about ourselves so as to develop and grow into a wider vision of who we are as people in order to accomplish what we must do for the future of our world.

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